THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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FROM THE ARCANA CŒLESTIA.

The Doctrine of Charity and Faith.

10,591. Man is so created, that as to his internal he cannot die; for he can believe in God, and also love God, and thus be conjoined with God by faith and love; and to be conjoined with God is to live forever.

10,592. This internal appertains to every man who is born; his external is that by which he brings into effect the things which are of faith and love, thus which are of the internal: The internal is what is called soul, and the external what is called body.

10,593. The external, which man carries about with him in the world, is accommodated to uses in the world; this external is what is rejected when man dies; but the external, which is accommodated to uses in the other life, doth not die; this latter external together with the internal is called a spirit; a good spirit and an angel, if man in the world had been good, and an evil spirit, if man in the world had been evil.

10,594. The spirit of man appears in the other life in a human form altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, and of feeling as in the world; and he is endowed with every faculty of thinking, of willing, and of doing, as in the world; in a word, he is a man as to all and singular things, except that he is not encompassed with that gross body which he had in the world; this he leaves when he dies, nor doth he ever resume it.

10,595. This continuation of life is what is meant by the resurrection. The reason why men believe that they are not to rise again until the last judgment, when also every visible object of the world is to perish, is, because they have not understood the Word; and because sensual men make most essential life to consist in the body, and believe that unless the body was to live again, every thing of man would perish.

10,596. The life of man after death is the life of his love and of his faith; hence such as his love had been, and such as his faith, when he lived in the world, such a life remains with him to eternity: The life

of hell appertains to those, who have loved themselves and the world above all things; and the life of heaven to those who have loved God above all things, and the neighbour as themselves; these latter are they who have faith, but the former are they who have not faith: The life of heaven is what is called life eternal; and the life of hell is what is called spiritual death.

10,597. That man liveth after death, the Word teacheth; as where it is said, that God is not the God of the dead but of the living, Matt. xxii. 31. That Lazarus after death was taken up into heaven; but the rich man cast into hell, Luke xvi. 22, 23. That Abraham, Isaac and Jacob are in heaven, Matt. viii. 11; chap. xxii. 31; Luke xvi. 23, 24, 25, 29. That Jesus said to the thief, to-day shalt thou be with Me in paradise, Luke xxiii. 43; and in other places.

FOR THE HERALD OF TRUTH.

Correspondencies.

This most important of all sciences, like every other science, is not the less certainly in being, because but partially known to man. Like that of astronomy and chemistry, it has its foundations deeply laid in the law of order, and to be known must be sought after. "*Seek and ye shall find*," was both the command and promise of our LORD. This expression is equally applicable to all sciences, from the lowest to the highest. The Lord said to Nicodemus "*if I have told you earthly things and ye believe not, how shall ye believe if I tell ye of heavenly things?*" "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth*," so is every one that is born of the spirit." Or in other words you are yet totally ignorant of that in nature which corresponds to the subject about which you enquire; thou canst not even tell whence the wind cometh, or whither it goeth, and art entirely ignorant of the laws of nature by which they are influenced, consequently you cannot be made to comprehend the order and operation of invisible things, which are in agreement with the visible. It is as if an enquiry were made by a pupil, of a professor in Mathmetics as to the process by which it is ascertained that an eclipse will commence at a particular moment ten years hence, whilst the enquirer is yet totally ignorant of the rudiments of Arithmetic. These being unknown, necessarily clouds the subject of enquiry in impenetrable darkness. Who cannot see that to treat of subjects invisible, such as all those are which relate to the soul of man, to God and Heaven; every idea of our thought must necessarily fall into one which is natural, before it can be expressed? Hence we find that of God, it is said, *he* "*is a consuming fire.*" That

he is a *sun* and a *shield*, a *rock*, a *lion*, a *lamb*, a *father*, a *son*, and our elder *brother*, a *husband*, a *bridegroom*, &c. And of Heaven that it is "his *throne*," that there was *war* therein, that therein were seen *horses*, &c. It is for the same reason that the Lord has likened the kingdom of *Heaven* to three *measures of meal*, and to a grain of *mustard seed*, &c. And by the same mode of expression he has addressed the soul of man, as that form in which is all that is manifested in the world, in the most commanding language, "*O earth, earth, earth*, hear the word of the Lord." N.

FROM THE TREATISE CONCERNING HEAVEN AND HELL.

THAT THERE IS A CORRESPONDENCE BETWEEN HEAVEN AND ALL THINGS ON EARTH.

103. We have already explained what is meant by Correspondence; and also shewed that the whole and every part of the human body is such: it now remains to make appear, that all things of the earth, nay, of the world in general, are Correspondences in like manner.

104. All things belonging to the earth are distinguished into three kinds, which are called kingdoms, viz: the Animal, the Vegetable, and the Mineral Kingdom: the things in the Animal Kingdom are Correspondences in the first degree, as having life; those in the Vegetable Kingdom correspond in the second degree, as having growth, but no sensitive life; and those in the Mineral Kingdom correspond in the third degree, as having neither life nor growth. The Correspondents of the first Kingdom, are the Animals of various kinds, which either walk or creep on the earth, or fly in the air; which being so well known, are not here enumerated, as neither those of the second or Vegetable Kingdom, which are all trees, herbs, plants, and flowers, which grow and flourish in the woods, gardens, fields, or elsewhere. The Correspondents in the Mineral Kingdom, are the more noble, and also the inferior metals; precious and common stones; fossils, and earths of various kinds; and also waters. To these Correspondents in the Natural World, we are to add such things as are prepared and fabricated of them by human skill and industry for the general use of Man, as food of different kinds, vestments, houses, temples, with many other things.

105. The things that are above the earth, are the sun, moon, stars, and also in the atmosphere, as clouds, rain, vapours, thunder, lightening, &c. are respectively correspondent; as also such as are occasioned by the presence or absence of the sun, as light and shade, heat and cold: in like manner those which are determined by its motions, distances, and variations, as the seasons of spring, summer, autumn, and winter, together with the diurnal periods of morning, noon, evening, and night.

106. In a word, all things that exist in nature, from the least to the greatest, are Correspondences; and that because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity; it is said here to *subsist* also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from its first cause, from which, if it be separated, it must perish, and be annihilated.

110. As to those spiritual things in heaven, to which natural things in this world correspond, no one now can understand them, but by a particular illumination from above, forasmuch as the science of Correspondence is at this time totally lost amongst us; however, I shall illustrate this doctrine of Correspondence between Natural and Spiritual things by some few examples of the latter, as generally known here below. The beasts of the earth in general, not only the tame and useful ones, but also the wild and unprofitable, correspond to the affections of the human mind, the former to its good affections, the latter to its evil ones: in particular, oxen and calves correspond to the affections of the Natural mind; but sheep and lambs to those of the Spiritual mind; whereas the winged tribes, according to their respective kinds, correspond to the Intellectual part in both: hence it was, that animals of various kinds, as oxen, calves, rams, sheep, goats, lambs, and also pigeons, and turtle doves, were appointed among the Israelites, who were a typical or representative church, for sacrifices and burnt-offerings, as in such religious institution they were representative of spiritual things, and accordingly were received in heaven according to correspondency. That animals, according to their difference as to *genus* and *species* stand for the affections, is because they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and such also is their innate knowledge respectively: man also, considered merely in the animal part of his nature, is constituted in like manner, and as such is compared to them; thus it is common to say of any one that is of meek and gentle disposition, that he is lamb-like; to call a rugged or rapacious man, a bear or wolf; and to give the name of fox or serpent to the subtle and crafty, and so on.

114. A word more as touching the science of Correspondences, and its use. It has been said before, that heaven or the spiritual world is joined to the natural world by Correspondences: hence it is that man here has the power of holding communication with heaven; for as the blessed Angels form not their ideas like men from Natural, but Spiritual things; so when men are gifted with the knowledge of Correspondences, they can think in like manner with the angels, and be joined with them in the spiritual or inward man. The Holy Scriptures are written entirely according to the truth of Correspondency, in order that we may hereby have communication with heaven; and therefore, were any one rightly possessed of the science of Correspondence

ces, such a man would thoroughly understand the Scriptures in their spiritual sense, (as all things therein spoken of correspond) and would thereby come at the knowledge of such secrets, as cannot be learned from their literal sense alone; for as in the written word there is a literal, so also there is a spiritual sense; the literal sense concerns the things of this world; the spiritual, such as are heavenly; and as a conjunction is formed, by the relation of Correspondences, between heaven and earth, therefore such a dispensation is vouchsafed to us, in which all things in both worlds do perfectly correspond, and answer the one to the other, as face to face in a glass.

FROM THE UNIVERSAL THEOLOGY.

183. *That a trinity of persons, each whereof singly and by himself is God, according to the Athanasian creed, hath given birth to many absurd and heterogeneous notions about God, which are merely fanciful, and abortive.*

From the doctrine of three divine persons existing from eternity, which is the chief of all doctrines that are taught in Christian churches, have arisen many unbecoming notions concerning God, unworthy of the Christian world, which ought to be, and which might be, a bright luminary to all people and nations, in the four quarters of the globe, respecting God, and his unity. All who are out of the pale of the Christian church, whether they be Mahometans, or Jews, or Gentiles, or whatsoever religion they profess, have conceived an aversion to christianity singly on this account, viz. that Christians believe in three Gods: this the missionaries, sent abroad to propagate Christianity, are aware of, and therefore they are particularly cautious how they make mention of a trinity of persons, according to the Nicene and Athanasian doctrine, because they know, in such a case, that their converts would leave them, and laugh them to scorn. The absurd, ludicrous, and frivolous ideas which have arisen from the doctrine of three divine persons existing from eternity, and which do still arise in every one that continueth in a belief of the words of that doctrine, are these, that God the Father sitteth above on a high throne, with the son at his right hand, and the holy ghost before them, attending to what they say, who instantly, as he is ordered, runneth through the whole world, and according to their determination dispenseth the gifts of justification, and inscribeth them in the hearts of men, and thus maketh them sons of grace, and the elect, who were before children of wrath and the reprobate. I appeal to the learned, both clergy, and laity, whether they entertain in their minds any other conception of the trinity but this, inasmuch as the doctrine they embrace occasioneth a spontaneous

influx of this conception, as may be seen in the Memorable Relation above, No. 16. It is attended also with a curiosity of conjecture, what was the subject of their conversation together before the world was created; whether they discoursed about the creation intended, or about those that were to be predestinated, and justified, according to the opinion of the Supralapsarians, or about the work of redemption; and also, what is the subject of their conversation since the world was made; what the father saith, by virtue of his authority, and power of imputation, and what the son saith by virtue of his power of mediation; supposing thus, that imputation, which is election, is a consequence of the son interceding in mercy for all mankind in general, and for individuals in particular; and that the father is moved to show favour out of love towards his son, and by reason of the sufferings which he endured on the cross. But who cannot see that all such notions are founded in a delirium of the mind concerning God? And yet these are the notions which are held to be most holy in every Christian church, which however are only to be kissed with the lips, but not to be examined with the eye of the understanding, because being supposed to be above the sphere and comprehension of reason, if they should be raised up from the memory into the higher regions of the understanding, they would occasion madness. Nevertheless the idea of three Gods is not thereby removed, but only a heavy and stupid faith begotten, under the influence whereof men think of God, like people fast asleep in a dream, or like those that walk in midnight darkness, or as persons born blind who cannot see, even at noon-day.

184. That a trinity of Gods abideth in the minds of Christians, though they are ashamed to acknowledge it, is very evident from the ingenuity of many in demonstrating three are one, and one three, by geometrical and stereometrical figures, and various applications of arithmetic and physics to the same purpose; and also by the foldings of a piece of cloth or paper; thus they trifle with the divine trinity, like so many diviners or calculators of nativities. This sort of divination or calculation may be compared with the sight of the eye, when people are in a fever, who looking at any single object, as a man, a table, or a candle, fancy it to be three, and on the other hand fancy three to be one. It may be compared also with the ludicrous representation sometimes exhibited with a piece of soft wax, which a man takes in his fingers, and moulds into various forms, at one time into a triangular form to represent the trinity, at another time into a spherical form, to represent the unity, asserting it still to be one and the same substance. Thus do men trifle with the divine trinity, which nevertheless in its undivided state, is like a pearl of the highest price, but, when divided into persons, is like a pearl divided into three parts, which it is well known, in such a case, entirely loseth its value.

FOR THE HERALD OF TRUTH.

IS THERE A SPIRITUAL WORLD?

In proceeding to investigate this subject, it will be proper to have some definite understanding of what is meant by the term *Spiritual*, or all our enquiries are likely to be lost. When contrasted with *matter*, spirit may be denominated its soul: for it gives immediate life and motion to matter. Every thing exists from priority; and the thing which is prior to matter as its cause, we will call spirit: thus understood, we will proceed to the investigation.

By our senses we perceive mountains, hills, rivers, rock, &c. &c. which we properly denominate matter; but could these exist without their spiritual causes filling and giving them life or being? We find that the more solid parts of a tree—its body and bark, could not exist without juices; then how can these juices exist without their priorities, or spiritual causes filling and producing them? Thus we may—nay *must* add cause to cause till we reach the FIRST of all.

Animal bodies could not exist without blood; and blood could not exist without heat, which gives it life and circulation. Who ever suspected this heat to be matter? It is plain then, that neither animal, vegetable, nor mineral bodies could exist without their spiritual causes, filling and giving them life: for some grade of life pervades the whole. Thus we come to the irresistible conclusion, that *there is a spiritual world*, not only present with, and giving life and support to this, but to all the worlds in the universe! Man, as a *microcosm*, or little world, is somewhat an image of the universe; his soul being his spiritual, and his body his natural world. It is impossible to find a vacuum in nature: for, when our investigations have reached the finest particles of matter which can be discovered by the naked eye, glasses will enable us to discern myriads of animalcules; and who shall say that matter ends here? It is well known that these fine animals have hearts and lungs, and many other parts which pertain to the human body. Who shall say to what extent, other more perfect glasses might enable the eye to perceive matter? It cannot be supposed, however, that in thus travelling into the finer parts of creation, we shall never come to an end. Although we have reason to conclude, that from the easy penetration of the electrical and magnetic fluids through the finest pores of human bodies, as well as all other fine bodies, that they are much finer than our atmospheric air,—and, that possibly they are suited to the respiration of more numerous inhabitants than breathe it,—yet it is plain they must end somewhere. And, in travelling this ascent from coarser to finer, wherever our journey ends, there must begin the world of spirit, which pervades all worlds of matter, together with their particulars. Here we may come to another important conclusion: if the spiritual world flows into, and is the prop and support of all the individual things which we behold in the worlds of matter, *the same appearances must be discoverable in that world, as in*

this. Thus the soul of man, as it necessarily fills every part of his body, in order to give it support, must, also be in the same form as his body. Man exists then, in both worlds at the same time: and as matter constitutes no part of him, his body is a mere material medium for the operation of his soul from the spiritual, into the natural world. Nothing tends so much to infidelity as the vague notions entertained by many enthusiastic religionists in respect to their spiritual world, heaven, hell, &c. What, and where are they? If heaven and hell are not states of the mind, it is strange that some very wise theologian has not attempted to locate them, seeing, if they are *places*, they must be located somewhere.

"Man know thyself." A little reflection will discover to us that this is a wise injunction. A knowledge of what is passing within our own bosoms will shew us that our own heaven or hell is *within.* Now, if these exist in the spiritual world, and are within our own breasts, that world must also be present with, and in us. J.

FOR THE HERALD OF TRUTH.

Man.

From all that can be collected, by the perusal of authors, by experience, and by reflection on the subject of man, it appears that he is a three-fold being; constituted of *will*, *understanding*, and *operation.* The will is supposed to be located in the hinder region of the head, called the *cerebelum*, the understanding in the fore region of the head called the *cerebrum*, and operation to proceed from these two.

In order to form a well balanced mind, it is necessary that the will and the understanding should be united in operation. Any one may perceive, by a careful attention to the workings of his own mind, that his will is the source whence springs all his *actions*, and all his *thoughts* are the result of an exercise of his understanding. The will and the understanding, united in orderly operation, constitute the man. With how little propriety then, do people often say of one, that he is a large, of another that he is a small, and of a third that he is a handsome man, merely from the size and external appearance of his body!

Matter constitutes no part of man. Strictly speaking then, it is altogether improper to say of a man, that he is "dead and buried," merely because, by some disorganization of the body his soul has left it, and *that* is deposited in the tomb. Man is said to be made in the "image and likeness of his creator:" let us see if this can be made to appear rational to us. If "God is a spirit," how can he be less than essential *love* and *wisdom?* The mind can fathom nothing superior to these, united in *operation:* then, if we ought to have no inferior Gods before the MOST HIGH, we are compelled by our own reason to believe in and worship no other than operative *love* and *wisdom.* In whom have these

been found in a higher degree than in any other *known* being in the universe? It is scarcely necessary to pronounce the sacred name of our Lord JESUS CHRIST, as that Being. If the words *Jesus Christ*, are traced to their highest signification, it will be ascertained that they are terms, used to represent *love* and *wisdom!*

Now, it will be clearly discovered, by a little reflection, that man's will is receptive of this love, and his understanding, of this wisdom, in finite measure: and thus man is an image, and likeness of his Creator. Man is the same threefold being finitely, as is his Creator infinitely.

The fundamental error of worshipping three or more Gods in the christian world, has resulted from personifying these qualities, or principles. G.

FOR THE HERALD OF TRUTH.

A SHORT EXHORTATION.

"Why call ye me, Lord, Lord, and do not the things which I say?"

The Exhorter now addresses the whole human family. Do you not see that to call Jesus, Lord, you acknowledge him to be the *ruler* and *governor* of all your actions? In how ridiculous a light do you place yourselves, to acknowledge a King whose laws are continually broken by you. Is not he a rebel in disguise, a traitor to his government, who continually makes profession of his allegiance, but is on every occasion found in league with its enemies? Who acknowledges the authority of his sovereign, and yet contents himself with the bare belief in the mandates which he issues? What would you think of the subject of an earthly prince or lord, who should acknowledge day after day that he owed allegiance to him, but who instead of obeying his commands should be found ranting from street to street and publicly denouncing all who did not acknowledge such allegiance, whilst he himself was totally neglectful to *obey* a single duty required of him.

Now let me apply this. Eighteen hundred and twenty-five years have almost elapsed, since this acknowledged sovereign, commanded every one of his subjects, "*love thy neighbour as thyself.*" And to this day not one of them has obeyed him. It is true he has issued this command under a variety of forms: and in many different aspects, but he has said, "*love the Lord thy God with all thy heart, and thy neighbour as thyself,*" and that "*on this hangs all the law and the Prophets.*" All that God has done for man in all ages, and under all dispensations of his grace has been for this great end, and yet "*none doeth good, no not one.*" No man yet loves his neighbour as himself.

But perhaps some may say we do not know how to love our neighbour as ourselves; permit me therefore to say to you, that to love our neighbour is to desire that he may be happy, and to love him as ourselves, is to desire him to be as happy we are. All means therefore, which

are possessed and used by us under the influence of love to ourselves, to make ourselves happy, ought to be applied and used by us to make our neighbour happy. In this manner I apprehend the angels of heaven dwell in heavenly joys and eternal happiness.

I do not say that in all ages of the world there has not been partial obedience to this divine precept, but I do say, that to this hour it has never been completely and in the best manner obeyed; and that therefore, though some have had *bread* to eat, which the world knew not of; yet not having "*overcome*," they have not yet "*been given to eat of the hidden manna.*"

JOHN.

FOR THE HERALD OF TRUTH.

DIVINE HUMANITY.

The term *Divine*, signifies somewhat of *infinite*, yet *not* infinite. To be infinite, is to be *above* ALL, and therefore inconceivable and incomprehensible; but to be divine is to be *filled* with that which is infinite; to be human, is to be a form superior to brutal, and capable of receiving and operating unceasingly from that which is infinite. Every human being is capable of becoming a "*partaker* of the divine nature," yet all human beings, except Jesus Christ, are limited to the reception of the divine nature *by measure*, but to him, it was given "*without measure.*" "In him *dwelleth* the fulness of the Godhead *bodily.*" But in him all the operations of the *infinite* are not only *divine*, as originating in the *infinite*, but are *human*, because operating in a human form, by reason of which they all partake of the human character. Hence "we have not an high priest who cannot be touched with our infirmities" but one "who has been tempted in all points, as we are," and who "was made *perfect* through suffering," and became "*God*, manifest in the flesh." If we desire to retain God in our thoughts, it is made possible, by thinking of him as a *divine man.* "He that hath the son, hath the Father also." "Ye believe in God, believe also in me: I and my Father are one." "He that seeth ME, seeth the FATHER." "I am God, and beside me there is *none else.*" "I *Jehovah*, am thy *Saviour* and besides me there is no God" "A virgin shall conceive, and bear a Son, and shall call his name Emanuel; which being interpreted, is GOD WITH US.

JOSHUA.

FOR THE HERALD OF TRUTH.

DISTINCTION BETWEEN REAL AND APPARENT TRUTH.

This world, with all its parts, is but the shadow of a more substantial one within or above it; which is a world of causes, as this is a world of effects: just as man's body is also but a shadow of his soul within or

above it, as its cause. This world *appears* to be independently substantial, and so does man's body; but these are *apparent* truths, the reverse is *reality*. Perhaps it is this difference between apparent and real truths, which makes the great variety and contrariety of opinions among men: for while some live totally in merely apparent, others live partly in real truths. But to be more particular as to the distinction. The sun *appears* to rise and set, but *really* does neither. How many millions live in the opinion that the sun passes round our earth every twenty-four hours! It appears to man that he would be much happier were he allowed unrestrainedly to indulge his natural desires, and evil propensities; but happily for many, they are so far healed of such blindness, as to discover that this is an *apparent* truth, and that the real *truth* is, they would only plunge themselves into the deepest misery by such indulgence. Perhaps there is nothing with which our senses come in contact, that turns out to be, on examination, what it at first appeared. C.

FOR THE HERALD OF TRUTH.

STRICTURES ON NUMBER 3 OF THIS WORK.

In the communication from a Universalian, p. 55, we find the following sentences: "According to our scheme, no person is to be saved while in sin. It admits a full proportionable punishment for all transgression." I just wish to ask your correspondent the following questions: can any man, in any circumstances, die *unforgiven* and *unholy?* Is there a full proportionable punishment for *every* sin a man commits. If so, is it received entirely in this life? or entirely in the life to come? or partly in this life and partly in the life to come?

P. 58, under the head remarks, the editor in an address to me says, "had you lived at the time of our Saviour's first advent, you would have seen no more to justify you in believing that, (the first Christian Church) than you do at the present time in believing this," (the New Jerusalem.) I beg leave to enquire, had I have lived at the first advent of our Saviour, would I not have seen his *numerous* MIRACLES, and witnessed the *divine* POWER with which he spoke? Now is not this more than any one sees at present in the New Church? where are her *miracles?* where the *miracles* of her founder, Baron Swedenborg? Christ supported his mission by miracles; did the Baron? After his death, the old church retained the power of working miracles; did the New Church ever exercise such power? Certainly there were greater grounds for believing in Christ,and the first Christian Church, than in Baron Swedenborg, and the New Church. Yes, verily, there were. It is very extraordinary that the New Church should so often and warmly *solicit* her opponents to admit *at least of doubts* in the doctrines of the Old Church. This has been the case in every num-

ber of the Herald. Let the New Church put down her propositions, and bring forth her strong reasons, and work a fair conviction in the understanding of the readers, and she will not have cause to complain of blind prejudice.

P. 59. Speaking of New Churchmen, "by the Father, they mean the Divinity, by the Son, the Humanity, and by the Holy Spirit, the operation." In a former number we are told "Jehovah and Jesus make one and the same being." Here I would ask, is the Father Jehovah? is the Son Jesus? If so, and the Father be the Divinity, and the Son be the Humanity, must not the Divinity and Humanity be one and the same thing? This cannot be denied; and yet who can reconcile it? who can believe that *humanity* is Divinity?

P. 63. "The present age is remarkable for an extensive appearance of humility, and a large degree of self-exaltation. This arises from the prevalence of the doctrine of salvation by faith alone. That the doctrine of faith alone tends to produce such a state, appears from this consideration, that it makes light of charity as an internal principle of life, and also of works of charity, denying that they are essentials of salvation." The first sentence in this quotation is *doubtful:* the two others are *false.* It is extremely doubtful respecting *an extensive appearance of humility*, and *a large degree of self-exaltation;* and if this were the case, yet it is *false that this arises from the prevalence of the doctrine of salvation by faith alone.* No man can show that this doctrine has such a tendency: it is directly to the contrary; it is one of the most *humiliating* doctrines in the bible. But it is doubly false that "it makes light of charity,—also of works of charity, denying they are essentials of salvation." No man can shew it makes light of charity; nor are there any friends to this doctrine which have said or written any such thing. And where is the man, (of the Old Church) who denies *that works of charity are essentials of salvation?* Let the *Herald* quote one such reputable author of the Old Church. The above declaration is a *libel* on the church of God. Lest I might be thought severe, and withal in an error, I will quote a few lines to shew in what estimation *love* and the *works of charity* are held in the Old Church, and I could quote a thousand.

"*Love only* can the conquest win,
The strength of sin subdue."

I would ask is this *making light of charity?*

Again. "Sink down ye separating hills,
Let sin and death remove;
'Tis LOVE that drives my chariot wheels,
And *death must yield to love.*"

Again. "Had I so great a faith my God,
As mountains to remove,
No faith could do me real good,
That did not work by LOVE."
"O, grant me then this one request,
And I'll be satisfied;

That LOVE *divine* may rule my breast,
And all my actions guide."

Now do these quotations make light of love; or deny that works of charity are essentials of salvation? They do not. How groundless, then, and erroneous is the above declaration in the Herald?

P. 64. "For a state of humility admits the light of heaven into the interior mind, which, falling upon the things below in the natural mind, discovers," &c. To many readers, I think, this sentence is *unintelligible*. I confess I do not understand what is meant by "the interior mind," and the "natural mind," which is said to be "below." Will the New Church please to tell us what she means by these expressions?

P. 67. "We know that in the regenerate life there are three degrees of good, called natural, spiritual, and celestial; or the good of obedience, the good of charity, and the good of love." This passage is also *unintelligible* to me, and seems to be absurd. 1. How can "natural good" be "in the regenerate state?" If it were good *by nature* it would not need *regeneration*. 2. What is the difference between *spiritual* and *celestial* good? This I cannot tell. 3. What is the difference between the good of *charity*, and of *love?* Do not *charity* and *love* mean the same thing? if not, please to give the difference, and the *authority* for such difference.

P. 72. In a note, speaking of *my strictures on the second number of the Herald*, the editor says, he "considers the whole *scheme* as standing on a false foundation, and will endeavour to prove this." If the editor intend answering my strictures, I hope he will remember, that what I wrote was not on a "*scheme*," but on the text in Eph. v. 2, and that he will endeavour to shew that the interpretation I gave of that text is erroneous; and withal, will examine the text and tell us what it does mean. A long article against the doctrine of a vicarious atonement, will not be an answer to my stricture founded on the above text. The argument founded on this text must be removed; or the doctrine of a vicarious atonement stands supported.

D.

Cincinnati, April, 1825.

P. S. In a note, p. 59, the editor says I used the words *persons* and *beings* synonymously: my words are, (in the question) "do we not understand two beings or persons? i. e. do we not understand two *beings;* if not, then do we not understand two *persons?*" This was my question.

D.

The love of the creature rather than the Creator is the death of the soul.

He that loves God will love the law of God, and with the Psalmist will meditate therein day and night; where the treasure is, there the heart will be also.

An Extract.

138. Apoc. xxi. 6, 7. "And he said unto me, it is done. *I am Alpha and Omega, the beginning and the end:* I will give unto him that is athirst, of the *fountain of the water of life* freely. He that overcometh, shall inherit all things; and I will be *his* God, and he shall be *my son.*"

To be satisfied, that these words were spoken by JESUS, we have only to compare them with what he has said in other places, and with the testimony given by the writer of the Apocalypse in those passages, where our Lord does not himself speak in person. In the first chapter, ver. 8, 11, 17, JESUS, in the character of the son of man, says, "*I am Alpha and Omega, the beginning and the ending*, who *is*, who *was*, and who *is to come*, the *Almighty*. *I* am the *first and the last.*" The same he again repeats in chap. xxii. 13. The Evangelist also writes as follows: "In the last day, that great day of the feast, JESUS stood and cried, saying, if any man *thirst*, let him *come unto me, and drink*," John vii. 37. And again JESUS says in another place, "Whosoever drinketh of the water that *I shall give him*, shall *never thirst:* but the water, that I shall give him, shall be in him a *well of water springing up into everlasting life*," chap. iv. 14.

From a comparison of these passages with the former, it is evident, that JESUS is the speaker in each case: and as it is impossible that he can answer to the high character which he thus gives himself, unless he be indeed and in truth the *living God*, if we give credit to his words, so solemnly and deliberately uttered, we are under the necessity of admitting, in all its fulness and weight, the inference and conclusion so fairly deducible from the premises, namely, that he is, and can be no other than, the One Infinite, Eternal, and Omnipotent God. And this appears to be the very end, to which we are conducted by the passage before us. After promising to the thirsty the water of eternal life, and to him that is faithful unto the end an everlasting and superabundant inheritance, he adds what is to be expected as the consummation of all hopes and all blessings in one short word, viz. "*I* will be *his God*, and he shall be *my son.*"

And here again, from the last expression, *my son*, arises a new evidence in favour of the supreme Divinity of our blessed Lord. He calls the regenerate person *his son.* Must he not then himself be a Father? and if a Father, then is he not the *Only and Everlasting Father?*" Isa. ix. 6. To his disciples he says, "*One is your Father*, who is in heaven," Matt. xxiii. 9. But is there any *other* Father in heaven, than he, who, sitting upon the throne of heaven, proclaims himself *Alpha and Omega*, the *Beginning and the End*, the *Giver* of the water of life freely, the bountiful *God* and *Father* of his people? It cannot be. Yet JESUS expressly declares, that he himself is this *First and Last*, this *Fountain of life*, this *Giver* of every good gift, this *God* of redemption and salvation, in a word, this merciful *Parent* of angels and men.

But all these divine characters still belong to the great JEHOVAH, and can never be surrendered by him to any being inferior to himself. Are there then *two* claimants to the crown of heaven? *two* that bear the name of *King of glory*, *Lord of life*, *Saviour*, *Redeemer*, *Mighty God*, and *Everlasting Father?* No; but there is such a thing as the *divine essence*, in itself invisible and inaccessible to the mind of man: there is also such a thing as the *divine form*, visible and accessible: the former is called Jehovah, the latter is called JESUS: and both together, the divine essence *in* the divine form, the Essential Divinity *in* the Divine Humanity, the Father *in* the Son, JEHOVAH *in* JESUS, like the soul *in* the body of a man, constitute the one living and eternal GOD. Therefore, directing the mental eye to Jesus, as to this visible and accessible object, in whom are united and concentrated all the characters and perfections of the divine nature, and from whom is derived every thing good and true in the church, we address him alone as GOD and MAN in One Person, saying, "Thou only art the Father, thou only art the Son, and thou only art the Holy Spirit. Thy name is JEHOVAH of hosts, the Holy One of Israel, the Mighty God of Jacob. Thou art Alpha and Omega, the beginning and the end, the first and the last, who was, who art, and who art to come, the Almighty. Thou art the King of glory; thou art the Lord of life. From everlasting to everlasting, of heaven and earth thou alone art "God."

FROM THE LONDON INTELLECTUAL REPOSITORY.

Spiritual Aphorisms.

The love of God is the source of love to our fellow creatures, and though a particular degree is undoubtedly due to those in whom we perceive a resemblance of the divine image, yet our love is not to be confined to these, but to flow freely, like the refreshing showers of heaven, upon all who come within its influence.

No degree of sorrow should make a man wish impatiently for death, and no degree of contentment should prevent his aspiring to the happier state of immortality.

As a good man rejoiceth in worldly things as though he rejoiced not, so a wicked man rejoiceth in spiritual things as though he rejoiced not.

The true hope of heaven should make a man lead a heavenly life.

Of christianity, humility is the prime grace, and this grace can never take root and flourish in a heart that is ignorant of itself; if we do not know the greatness and extent of our sins; if we do not know the imperfection of our virtues, the fallibility of our best resolutions, the infirmity of our purest purposes, we cannot be humble; if we cannot be humble, we cannot be christians.

Virtue, like precious odours, is most fragrant when crushed.

A christian doctrine should never be maintained with an unchristian spirit; in endeavouring to convince, we must be cautious not needlessly to irritate, lest the adversary's unfavourable opinion of religion be augmented by the faults of its champion.

All virtue is founded on self-denial, self-denial on self-knowledge, and self-knowledge on self-examination.

The meek, it is declared, shall inherit the earth; they possess it by the spirit with which they enjoy its blessings, and by the spirit with which they resign them.

Poetry.

CHARITY.

Hail, celestial Charity!
Deign, oh! deign to dwell with me,
All thy influence impart,
Fix thy temple in my heart:
Queen of virtues! queen divine,
Every excellence is thine.

Hail, celestial Charity!
Mercy mild resides with thee:
Loose the captive's galling chain,
Bring the exile home again,
Still pain'd Mem'ry, soothe its woes,
Give distress a glad repose.

Come, celestial Charity!
Visit that abode with me!
Melancholy's gloom assuage,
Soothe wild Phrenzy's madd'ning rage;
Reason clouded—lost—will find
Thee unalterably kind.

Come, celestial Charity!
Friend of sensibility,
Wipe away the silent tear,
Dark despair and horror cheer,
Over frailty throw thy veil,
All but pity's sigh conceal.

Come, celestial Charity!
Heaven's wards relieve with me;
Providence the means bestows,
Thou, His steward, ease their woes:
Widow—cease thy swelling grief,
Orphan—thou shalt find relief.

Hail, celestial Charity!
Thy commission now I see:
Freely all thy trust dispense,
Unrestrained benevolence:
Deeds like thine resistless prove
Heaven thy home—for God is love!

Hail, celestial Charity!
Deign, oh! deign, to dwell with me:
All thy influence impart,
Fix thy temple in my heart!
Aid my task, my duty bless
This alone is happiness!!

A HYMN.

Jesus! Thou son of David see,
A contrite sinner bends the knee,
And for salvation calls on thee,
O listen to my prayer;
By error I have been betrayed,
And far in folly's paths have strayed
Till now, repentance long delayed
Has brought me to despair.

Whither, O whither shall I fly,
To what supernal power apply,
On which with safety to rely,
For succour where I am,
Whither indeed if not thee
Can a poor wounded captive flee;
To whom appeal on bended knee
Unless to thee, the Lamb.

Up to the high and lofty one.
Who sits on his eternal throne,
Hid by the splendours of his sun,
My vision cannot soar.
But since with less effulgent flame
Jehovah, condescending came
And changed to Jesus Christ his name,
We know whom we adore.

Thou then, Jehovah Jesus! Thou
Art the sole God to whom I bow,
Accept thy prostrate suppliant's vow
And teach me how to pray;
To thee I dedicate my days,
Mine heart thine altar; let it blaze
With incense of continual praise,
And melt itself away.

A. M: B